



Analysis of Local Wisdom in Bima Community Marriage (Study of Socio-Cultural Values)

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ABSTRACT

This article aims to examine local wisdom in the marriage of the Bima community in terms of socio-cultural values. This study uses a descriptive qualitative type with an anthropological approach. The data collection method uses observation, interviews and documentation as well as literature study. While the data analysis technique is descriptive qualitative with data reduction, data presentation, and conclusion. The results of the research shows that the tradition of peta kapanca at the wedding ceremony of the Bima community has socio-cultural values that are still preserved to this day, namely friendship, mutual assistance and cooperation, and brotherhood. The research is only limited to socio-cultural values so further research is needed on the *Mbojo* culture as a whole so as to explore the cultural values of the Bima people which have implications for the preservation of local wisdom values in an area.

ABSTRAK

Artikel ini bertujuan mengkaji kearifan lokal pada pernikahan masyarakat Bima ditinjau dari nilai sosial Budaya Penelitian ini menggunakan jenis kualitatif deskriptif dengan pendekatan antropologi. Adapun metode pengumpulan data menggunakan observasi, wawancara dan dokumentasi serta studi kepustakaan. Sedangkan teknik analisis data yaitu deskriptif kualitatif dengan reduksi data, sajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi peta kapanca pada upacara pernikahan masyarakat Bima memiliki nilai sosial budaya yang sampai hari masih dilestarikan yaitu silaturahmi, tolong-menolong dan gotong royong, dan Persaudaraan. Penelitian hanya sebatas pada nilai sosial budaya sehingga perlu ada penelitian lebih lanjut pada budaya *Mbojo* secara menyeluruh sehingga menggali nilai-nilai budaya masyarakat Bima yang berimplikasi pada pelestarian nilai-nilai kerarifan lokal dalam suatu daerah.

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I. INTRODUCTION

Indonesia is an archipelagic country consisting of many ethnic groups with different customs and cultures. One of them is the Bima community, which in many aspects still holds strong customs, especially in wedding rituals. According to Yono et al., the Bima community is an ethnic community or group of indigenous people on the eastern island of Sumbawa consisting of Arabs, Bugis, Balinese and indigenous people who are predominantly Muslim. (Yono; Amrin; Ade Irmah Imamah, 2022).

Marriage or marriage is an event that is very important for humans. The basis of a marriage is formed by a natural element of the man himself which includes the needs of household life, the biological need to give birth to offspring, the need for affection between family members, as well as the need for a sense of brotherhood and the obligation to care for children so that they become the next generation. and be a good member of society. Marriage is expected to only happen once in a lifetime because marriage is a sacred, sacred event, and becomes a lifelong memory. Marriage is also a symbol of honor, glory, achievement, and prestige for the parents of the bride and groom and the bride and groom (Shodiq, S. F., 2021).

The Bima area has community procedures in the marriage tradition which are complete procedures in carrying out a wedding tradition. The ordinances in the wedding tradition can usually be divided into three parts, namely the procedures before the wedding, the procedures for the day of the wedding and the procedures after the wedding.

The tradition of marriage has a series of processes carried out in it. First, *kacao ngahi* or *panati*, which is asking for a hand. Second, *ngge'e nuru* (live together at the house of the prospective in-laws). Third, *kaboro co'i* (collection of dowry). Fourth, *wa'a co'i* (bringing dowry to the bride). Fifth, *mbolo teki* (deliberations in preparation for the wedding). Sixth, *teki ra ne'e* (assisting families in need). Seventh, *boho oi ndeu* (steam bath as a ceremony to release singleness). Eighth, ceremonial of *peta kapanca* (sticking henna leaves). Ninth, the marriage contract and *pamaco* (wedding reception). The research will be limited to the traditional of *peta kapanca* ceremony (Shobron, Amrin & Rosyadi, Imron, 2020). So to this day marriage has become a tradition that is firmly attached to the community so that its existence is preserved (Hadijah, 2019).

In other studies, such as that conducted by I Gusti Ngurah Jayanti, the *Sasak* tribe on the island of Lombok has its own term in the wedding tradition known as *nyongol* (the groom's entourage) (Jayanti, n.d.). Meanwhile, in another study conducted by Patau, et al. (Patau, 2021) that the *Samawa* tribe on the island of Sumbawa is known as the *Barodak* (luluran) tradition, where the wedding procession begins with the *Bajalok* ritual (stripped by seven *Nyai*) and is followed by traditional musical accompaniment and ends by the *Badait* procession (shaving some hair on certain body parts), as well as in the *Mbojo* tribe in the Bima community. The *Mbojo* tribe has a wedding procession as one of its rituals. The cultural traditions of the *Mbojo* tribe are still attached and maintained to this day, one of which is the *peta kapanca*. Research on the *peta kapanca* has also been carried out by Yono et al, that the *peta kapanca* is a tradition that is still being preserved by the Bima people and does not conflict with Islamic law or Islamic law (Yono; Amrin; Ade Irmah Imamah, 2022). This research is interesting from previous research because it analyzes the social and cultural values contained in the map of the *Kapanca* tradition as an indicator of maintaining the local wisdom of the *Mbojo* or Bima tribal communities.

Peta kapanca local wisdom with activities that are still passed down from generation to generation until now, because people believe in the existence of noble values in it. According to Mrs. Siti Mariamah, in the interview as an effort to pray as a hope for the bride and groom and their families, hopefully in navigating home life, they can become a prosperous, happy and peaceful family or grace. Not only that, the tradition of the *peta kapanca* cannot be separated from the influence of religious values in which Islamic values are embedded, it even becomes part of the teachings of Islam itself. That is, the tradition of the *peta kapanca* cannot be separated from the teachings of Islam as

a religion that the Bima people have the right to embrace (Observation results on July 12, 2020 nd). As a good tradition, it is preserved and maintained by the community to this day, even though the practice in each village and sub-district is slightly different, the historical value and substance of the *peta kapanca* tradition do not disappear (Bazarkulova and Compton, 2021).

This value cannot be separated from the Bima tribal community, which is a belief system that embraces Islamic beliefs, of course, this indicates that there are Islamic values contained in that tradition and culture. This is based on the researcher's observations which indicate that the implementation of the *peta kapanca* tradition is still being carried out. The *peta kapanca* tradition is not only carried out during the wedding process but also carried out on *sunu rondoso* (circumcision). But on the other hand, the event is held simultaneously on the *peta kapanca* event before or after the *peta kapanca* for the prospective bride. The *peta kapanca* is very unique because it is carried out at night before the next day to carry out the contract process (Observation results on July 12, 2020 nd). Thus this tradition is interesting because its implementation is carried out on the night before the next day the marriage contract will be held. So that the research focuses on examining the social value in the *peta kapanca* tradition.

II. RESEARCH METHODS

This study uses descriptive qualitative methods with field research (Dou divorce, 2019). The approach used is the anthropology approach, which is to examine the culture that has become the habit of the Bima people, especially regarding the habits in the *peta kapanca* tradition ceremony at weddings. The data collection technique is using interview techniques with religious, traditional and community leaders. The observation is by direct observation of the tradition of the wedding ceremony and documentation. In addition, this study uses library research by collecting data through literature or documentation of ancient manuscripts, books, journals and other sources related to the problem under study (Lee and Lee, 2019). The data analysis technique uses descriptive qualitative data presentation, data reduction and conclusion drawing so as to obtain accurate, valid and systematic data (Pranata et al., 2021).

III. RESULT AND DISCUSSION

A. *Peta Kapanca* Tradition Procession at Bima Community Wedding

1. The Origin of the *Peta Kapanca* Tradition

When Islam entered Bima through the Sape route brought by missionaries from Gowa, Tallo, Tidore. Islamic teachings become role models and guidelines for the Bima people and are also known as the *Mbojo* tribe as a source of legislation and norms in the kingdom and the Bima community which are regulated by Islamic methods and laws so that the life of the Bima people is coloured with patterns and values. Islamic values in various aspects of life until now. Not surprisingly, the Bima community has Islamic-style customs as a legacy that has been passed down from generation to generation and is still being practiced and preserved in the Bima community, which is one of the traditions known as the *peta kapanca*.

Peta kapanca terms (sticking henna leaves) became known since the entry of Islam in the Bima area during the reign of the 2nd sultanate, namely during the sultanate of Abdul Khair Sirajudin around 1635-1681 AD. and such practices have existed since ancient times around the establishment of the Bima kingdom in the *Mbojo* Tribe. At that time, the *peta kapanca* tradition was used as a vehicle or media in disseminating Islam to the Bima people who still adhered to the teachings or dogmas of animism and dynamism as well as Hindu and Buddhist teachings. In the terms of the Bima community, this belief is known as *makakamba*

makakimbi, namely the belief in stone objects, large trees and the like. Along with the development of time and *da'wah*, the people of Bima can know Islam until now (Amrin, Muthoifin, Sudarno Shobron, 2020).

The *peta kapanca* tradition has no Hindu and Buddhist influences, so it does not conflict with Islamic teachings, because in the *peta kapanca* there are no Hindu and Buddhist influences (sticking henna leaves) there is *dzikir*, prayer and *sholawat*, and other good values, even Islam recommends to its people to always remembrance, pray and *sholawat* to Allah and His Messenger. This, as expressed by Mr. Edy Junaidi as a traditional leader and guide of the Asi *Mbojo* Museum in his interview as follows: "The tradition of the term *peta Kapanca* (crushing henna leaves) began to exist since the reign of the 2nd Bima sultanate, namely Sultan Abdul Khair Sirajudin circa 1635-1681 AD. At that time, Islam was still in the process of adapting and socializing with the Bima people so the traditions and culture of the community were packaged in various forms that attracted the attention of the Bima people and had Islamic symbols and values. Therefore,

The existence of the *peta kapanca* coincided with the presence and entry of Islam in Bima. However, the practice and tradition of marriage before the advent of Islam still practiced the ancestors tradition that mingled with shirk. This belief leads to the practice and teachings of animism and dynamism, namely the belief in ancestral spirits and large rocks as well as Hindu and Buddhist beliefs.

2. The Purpose of the *peta kapanca* Tradition

The *peta kapanca* tradition is one part of a series of marriages in the Bima community before the marriage contract and wedding reception are held. This tradition has a purpose and purpose, namely to entertain the bride and groom who will soon end the single period (alone), and become a housewife and a wife. In addition to the tradition of *peta kapanca* (sticking henna leaves) as information to mothers, guests who have daughters and other single girls, to immediately follow in his footsteps in ending his single life. This is as stated by Wiwin Budiarti a traditional leader of the Bima Community who said that "The purpose of the *peta kapanca* tradition (sticking henna leaves) is to entertain the bride-to-be,

In the *peta kapanca* tradition it is also a prayer of blessing and hope that in the future the prospective bride is expected to find happiness and peace in carrying out the household, and making a living so that she gets the title of *sakinah mawwadah warrahmah* family. A prosperous, peaceful and loving family is the dream of every human being, especially the two prospective brides who carry on their lives both in this world and in the hereafter. This is as expressed by Siti Sarah as a traditional leader when interviewed, namely as follows "The tradition of the *peta kapanca* whose life is like a henna leaf (henna) attached to a woman's palm is so that the future life of the candidate will be beautiful like a henna leaf attached to the bride's hand, and it is hoped that the marriage marriage which is *sakinah mawaadah warrahmah* in this world and the hereafter will stick and stick to the henna leaves."

3. Practice the of *peta kapanca* at the wedding

The *peta kapanca* ceremony is usually held in the evening before the next day for the contract process due to the Bima community's activities in rice fields, plantations and other activities. The implementation of the *peta kapanca* is not only at weddings but also at *suna ndoso* events (Observation results on July 14, 2020, nd).

The implementation of the *peta kapanca* ceremony tradition consists of *ziki peta kapanca* sung by mothers who become a special team formed by the local community who has the task and expertise in chanting *ziki kapanca*. At least the remembrance team voluntarily assists the families who carry out the *peta Kapanca* procession, but they are also sometimes given money in return for the services they have rendered. helping procession *ziki peta kapanca* (Lin et al., 2019).

The implementation of the *ziki kapanca* tradition takes place during the process of the *peta kapanca* which is accompanied by the attachment of henna leaves (henna leaves) by relatives and religious leaders, and local community leaders. As for the practice of *ziki kapanca*, the first is to say *Salam*. Second, say *istighfar* (3x). Third, recite the two sentences of the *Shahada*. Fourth, read the Prophet's prayers. Fifth, read Surah al-Fatihah (3x), Surah al-Ikhlash (3x), Surah al-Falaq (3x), Surah an-Nas (3x), verse Chair. Seventh, read Surah al-Baqarah verses 284-286. Eighth, Reading the prayer (*The Results of the Interview with Mrs. Siti Sadariah (Traditional Figure) on June 17, 2020, n.d.*).

Thus the *peta kapanca* as a tradition culture Bima symbolizes part of the face of Islam in the archipelago because some activities or practices reflect Islamic values. In this research, the specification explains in a comprehensive review of Islam which is in the perspective of Islamic law.

B. Socio-Cultural Values in the *Peta Kapanca* tradition at the wedding of the Bima Community

Social value is a concept and paradigm adopted by the community that is considered good and bad. According to Anthony Giddens that social value is a manifestation of the ideas that a person or group has about what is desired, what is appropriate to implement and what is considered good and bad. The concept that was built in the Bima community's activities at this wedding is a good tradition because it provides positive values for families who have intentions, and the local community (Maliki, 2018).

As for the socio-cultural values contained in the tradition of the *peta kapanca* at the marriage of the Bima people, namely:

1. *Silaturahmi*

Silaturahmi is an activity of visiting each other or visiting relatives, closest or distant relatives so that the value of brotherhood (*ukhuwah*) is not broken. Friendship is marked by *ro'o nahi* (betel leaf) which is wrapped in 1 (one) betel leaf and areca nut, which indicates a very close social relationship between people by staying in touch.

In the tradition of the *peta kapanca*, the value of friendship can be seen in the togetherness and enthusiasm of invited guests as well as their families and the surrounding community in attending the invitation to the *peta kapanca* procession (gluing henna leaves). Besides that, *Silaturahmi* also serves as a forum for discussing and resolving various kinds of other social problems in the community so that they can find solutions and points of resolution. This, as stated by Mr. Jalaluddin, S.Pd.I. as chairman of MUI Bima revealed as follows: "The friendship in the *peta kapanca* tradition aims to build and strengthen *ukhuwah insaniyah* and *Islamiyah* (*The Results of the Interview with Mr. Jalaluddin (Religious Leader) on June 19, 2020, 2020*).

From the interview, it is known that the togetherness and unity of each individual, group and community in Bima are still established and running well. So that the sense of brotherhood and kinship is still strong. The value of friendship is a concept and philosophy for the people of

Bima. This concept has been built from ancient times until today, having an impact on social activities, especially weddings with the tradition of the *peta kapanca*.

2. Helping and Mutual Cooperation

The culture of mutual cooperation in Indonesian society, especially the Bima tribe, is still attached and imprinted on their lives. Of course, for the community, the value of mutual cooperation is used as a culture to be passed down from generation to generation. There is a term in the Bima tribe known as "*toho mpara ndai sura dou labo dana*" (Samaddar et al., 2020).

The philosophy above means that it is not for us that is important for the person and the place of birth. This indicates that the spirit of gotong royong in the Bima tribe is still being preserved until now, especially the mutual cooperation activities in marriage, circumcision and other activities (Zhu & Du, 2020).

In the tradition of the *peta kapanca* at the marriage of the Bima tribe to the Bima tribe, the attitude and activity of working together, starting from the preparation of materials, the stage to the implementation, so that the activities are smooth and successful. Families who have events and celebrations invite relatives, religious leaders, community leaders, youth leaders and the surrounding community to gather to conduct deliberation and consensus on the preparation for the implementation of the wedding in which there is a tradition of the *peta kapanca*. Thus, the community knows and takes the time to work together and help each other in the success of the wedding celebration. In addition, the community also makes a forum to discuss social problems (*Results of an Interview with Mr. Alwi*, n.d.).

Help and mutual assistance can provide a very strong emotional approach within the family and community. It is characterized by the meaning of the material *o'o* means bamboo which symbolizes as *hablul minan nass* which must display harmony by helping each other, helping and cooperation, while *ro'o nahi* which means betel leaf which is placed on the top of this egg flower wrapped 1 sheet of betel leaf and areca nut which signifies a very close social relationship between communities where there are differences which at one time caused horizontal conflicts. Of course, there must be a close relationship between the community, such as friendship, high solidarity and inclusiveness, so that harmony, and peace can be achieved (Dalkılıç & Nabikoğlu, 2020).

3. Brotherhood

The value of this brotherhood is marked by the presence and gathering of family, relatives, traditional leaders and the surrounding community. The tradition of the *peta kapanca* which is carried out and strengthens the social *ukhuwah* community is called *Silaturahmi* which aims to build and strengthen human and *Islamic ukhuwah* (Yin & Qian, 2020). This can be traced to the togetherness and enthusiasm of the invited guests who attended the invitation of the family who carried out the *peta kapanca* tradition. A gathering is also a place to discuss other social problems (Dalkılıç & Nabikoğlu, 2020).

In addition, it can present a sense of love and affection that is reflected in the two prospective brides who have good hearts, and sincerely live the life of a new household. Affection is not only the responsibility of both partners but parents and guests and the surrounding community who.

This is illustrated by what mothers do by sticking henna leaves on the palms of the prospective bride's hands as a prayer and hope that during the marriage process takes place. This indicates the affection given by parents, mothers of traditional leaders, and female figures

by showing an attitude of affection as a form of application of the meaning contained in the *peta kapanca* tradition.

On the other hand, it can be seen that the value of affection emanated from the mothers who were present who enthusiastically gave greetings through prayers and remembrance for guests, especially for potential replacements so that they became a *sakinah, mawaddah* and *rahmah* household (McDonald, 2020).

Tabel 1. Socio-cultural values in the tradition of the *peta kapanca* (at the wedding of the Bima community)

Socio-Cultural Values	Symbols in the <i>Peta Kapanca</i> Tradition
Friendship	Marked by <i>ro'o nahi</i> (betel leaf)
Help and Mutual Cooperation	Marked by <i>O'o</i> (bamboo).
Brotherhood	Sticking <i>ro'o kapanca</i> (henna leaves)

IV. CONCLUSION

This research can be concluded that the socio-cultural values The tradition of *peta kapanca* at the wedding of the Bima people is: First, Silaturahmi. Second, please help and work together. Third, Brotherhood. The existence of wisdom values in Bima must be preserved and guarded by various parties. Thus making the *peta kapanca* a permanent cultural pattern of the community that is inherited to this day, so steps are needed from the government and the community in preserving this tradition as an instrument of instilling faith and faith in generations. The research is only limited to socio-cultural values so further research is needed on the *Mbojo* culture as a whole so as to explore the cultural values of the Bima people which have implications for the preservation of local wisdom values in an area.

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